

The Shepherds Starre,
Now of late seene, and

at this bower to be obserued merueilous orient
in the East: which bringeth glad tydings to all
that may behold her brightnes, hauing
the foure elements with the foure Capitall
vertures in her, which makes her
Elementall and a vanquisher of all
earthly humors.

Described by a Gentleman late of the
Right worthie and honorable the Lord
Burgh, his companie & retinue in the
Briell in North-holland.

Tu sibi esse aliter senties. Terent.

Ε'κ πονη' ΚΑ' ο'φ.

Amor fa molto: Argento fa touto.



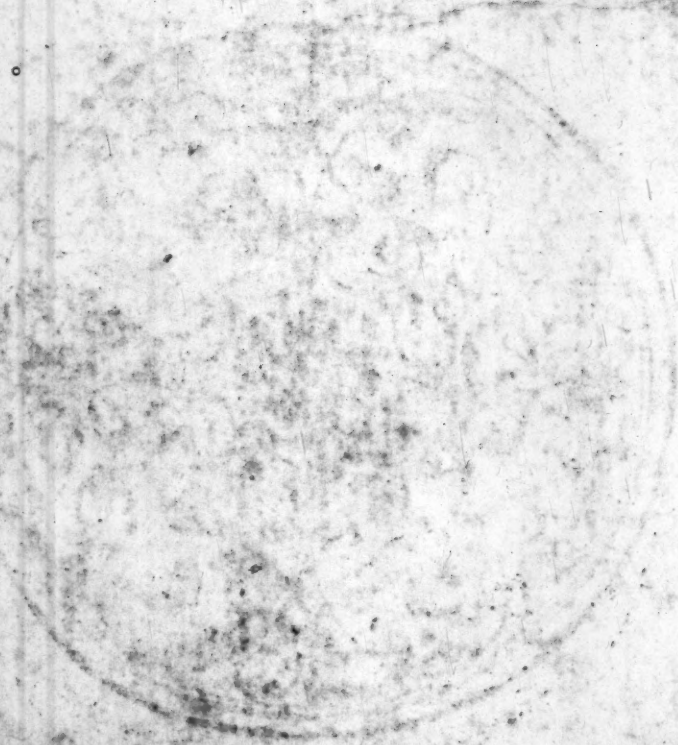
Printed by Robert Robinson, for William
Jones, and are to be sould at his shop neere
Holborne Condit. 1592.

How of late years

the world is become
in the East: which brings
that many behold her
the fairest element
venues in her which makes her
the most beautiful and a variety of all
cities famous

Described by a Gentleman

who was
in the East
and has
written
of her



the most beautiful
and a variety of all
cities famous



TO THE RIGHT
Honorables, & puissant Barons,
Robert Deuorex Earle of Essex, Knight of the
 most noble order of the Garter, great Master of
the Horse for her Highnes : And unto Thomas Lord
 Burgh, Baron of Gayns-burgh, Lord Gouvernour
 of the towne of Bryell, and the Fortes of
 Newmanton, & Cleyborow in North-
 Holland for her Maiestie : health,
 & increase of honour.



Ou haue read, I take
 it, righthonorables,
 of *Polycletus* rule: A
 speeche applyed to
 those men, whose ex-
 cellencie many haue
 imitated, more haue
 enuied, but none
 haue attained. Those that haue imitated,
 haue been *Socordes*, and so vnworthie, be-
 cause they neuer trauailed to knowe mat-

Polycletus
 Regula.

The Epistle.

ters of estate. Those that haue enuied, haue
beene *Vecordes* base conceipts, and so vn-
willing because vnworthie. And those that
haue not attained, are *Excordes* in pusillani-
mitie and infirmitie of the mind. But there
are yet another number *Cordati Homines* re-
nowmed men for wisdom, yet are not re-
nowmed for wealth. These enuie not any
mans estate, but attribute vnto Fortune,
the goods of Fortune: To the bodie, the
goods of the bodie: to the minde, the ri-
ches of the minde: and to *Cesar*, all things
due vnto him. Such should wise men be,
that what they are not thought worthie of
by the worthiest; they should content them-
selues with, as well as the meanest. VVher-
vpon I considering, that I cannot atchieue
the knowledge which is worthie of your
most honorable fauours, request, this may
be worthie of your pacience. VVine which
in base Dutch is called *Drozen* or *Moder*, is
good for somewhat, it will make a com-
pound. So my wit may hereafter with your
present

The Epistle.

present protections & honourable allowance make a simple. But as there is of the yeare foure quarters: so is there of a mans knowledge, foure times. The Spring: the Summer: the Autumne: and Winter. The infancie, the youth: the middle age, (ripe iudgement:) and the olde age (right follie.) And because my knowledge is none, it cannot be termed any. Howbeit, for that I haue euer heard, my true honourable Lord and maister, publish your lordships excellent partes, which he recordeth often from his heart: I doe the rather presume of your Lordships clemencie in his absence. That I may approach with all this simplicitie vnto all that singulartie: Who in witt beeing a Paterne to all men: may (where it wanteth) be a Patrone to mee. I cannot be tedious in my writing. Woulde I had the like priuiledge, not to be odious in my enditing. But so had I neede to bee in Arte *Polycletus*: in happe *Polycrates*: which because I

The Epistle.

am not, I care not. Onely, I respect your
Lordships true estimation, and I expect the
Readers due consideration. I cease, not
ceasing to remember your Lordships in my
dayly wish for your long
prosperitie.

Your Honorable lordships
bounden, and seruaunt to
command:

Thomas Bradshaw.

To my well beloued brother, health
and increafe of knowledge.



Rother, I haue made bolde to publish
the booke which you left me to my pri-
uate vse. I was moued thereunto by your
friends, and my fauourets heere in En-
gland. The matter is adiudged by some
of learning, not to be vnworthie of the
light. I meane not that light which you meant, when
you gaue it mee to commit it to Vulcane. But I haue
faued it, and it shall saue you: if not from vniust vexati-
on of backbyting wordes: yet from iust occasion of car-
ping thoughtes. Manie will say, that an English booke
of loue, is like a Marchpane, of which one may soone
scale the walles, and leap into the Castle: for there is
no foode in it to stay a hungrie stomach, nor substance
in pleasures to peruse a learned Censure. Tis true, the
argument of fond loue is feeble: because the subiect of
the matter is but an abiect. And the Genus of the thing
will decay, where the species is onely faire without o-
ther qualities. But your scope is such you aime at, that
you could not speake lesse of it, nor well say more. Sith
the manner was as truely inacted, as the matter is duely
reported. And seeing in al demaunds, there is but foure
things to be knowen, το ινι, το δι ινι, η ισι, η ισι. You
may easily resolue any one that shall carpe, with all
these foure: For the strictnes of the intention, shall
excuse the dulnes of the inuention. So I commit you
to your delightes of those colde countries. From the
Court at Greenwich, vpon Saint Georges day 1591
Aprill. 23.

Your brother to commaund:

Alexander Bradshaw.

**I. M. Esquier, his farewell to England
and to the Author.**

Sith the time and tyde with instance,
And their stately troopes of sailing,
Must conney my sweete remembrance,
And my selfe, my selfe bewayling.
Why should Thyrstie thoughts induring,
Not be quencht with weeping moysture,
Why should shee should shee alluring,
Walke in me as in a Cloysture,
Let hope sell away her helping,
For helpe sends away her maister,
Sith hope and help both inuenting,
Findes for lones sore no sweet plaster.
Farewell native soyle and substance:
Farewell lone in presence panting:
Beautie, you whose large allowance
Made me not remember wanting.
Farewell all delight of Courting:
Farewell pretie booke my treasure.
Farewell Fairie Nymphes exhorting,
Idle heads to die in pleasure.

I. M.

**Quod natura negat, reddere nemo potest.
Quod natura dedit, tollere nemo potest.**

Your brother to command.

Alexander Brouncker.

*The Authors farewell to England, and
to his most intier friend I. M.
Esquyer.*

THe growing hatred of my deadly foe,
Which groning lamentation would forgo:
Doth more inforce me when I weep & waile,
As doth the roaring wind the raging saile.
And as the tempest is increast with raine:
So watrie teares my dririe cares maintaine.
The sprowts of yong inuention limber shake,
Like Willowes made by calmest gale to quake.
Mistres Experience, youthfull wittes shee rypes:
But all her knowledge costeth pinching strypes.
Ioue all my labours bringeth vnto nought:
For that against his will my wit hath wrought.
Wit learne to will, not by sinister driftes:
Wit learne to will, not by thy priuie shiftes.
Learne wit to will, not by vnlawfull helpes:
Learne wit that will is one of Carelesse whelps.
And as a thing vntimely brought to light:
Which being blind, is fittest for the night.
For when in secret bed like graue I lye,
Thoughts aptest are vnfittest things to spye.
Wit learne to will all things encounter will:
Wit learne to will thy base intents to kill.
Learne wit to will no more wealth by deceit,
Lest wit & will be caught with beggers beight.
Tall Cedars, Pyne trees, & aspiring states,
Haue humble shrubs & valleis to their mates.
When whirling winde on high things taketh hold:
Then in the vale is lesser blast of cold.
The meane betwixt both high and lowe is best:
Therein the Author setteth vp his rest.

Ἰωάννης οὐρανὸν, De Caelo descendit.

A.

**T. G. Esquier, his reple to the farewell
of the Author.**

S*Ith that wisdom is diuine:*

Wit to wisdom must resign.

For though wit doth dwell on earth,

Wisdom hath immortal birth.

Wittie men & no wise minde,

Are sugar sweet new refine.

Which for tast doth beare the bell:

Yet doth wast before it sell:

So doth wit make a shewe

Like good shewers, but is a dewe:

A dewe, which still doth display,

Wisdom like a Summer day.

For both they one to the other,

Dearer are then any brother:

Deare so deare, as when a child

Thou in Pallas lap hast smild.

Pallas bosome, Pallas armes,

must shrowd, must saue thee from harms.

Base inuentions vilde annoy,

Still intending ending ioy:

That Euphues is neuer good,

Which weareth Had Jwis this hood.

Dictum per, Thomas Groos.

To the curteons Reader.



Vrteous Reader, I knowe no reason to mooue mee to write vnto you, fith I cannot remoue you from your preiudiciall opinion. It is peculiar to euerie one, to conceiue of a booke so singular, as that no most exquisit worke can satisfie the meane-
 nest expectation in his desire of reading. The verie reason is, because euerie Readers emulous and couetous minde, hopeth to finde once a booke made all by the figure *ὁμοεικότως*. Aboue all conceit: And so longeth to finde a writer, that can set downe his matter as well as his heart can thinke. This shall neuer be God wot. For, first the simple may, I confesse, be pleased soonest with that which they vnderstande least, but admyre most. But what a fond pleasing were this? Yet tis so. For *Iris* is fained to be *Thaumantis filia*. The Raynbowe is the daughter of Admiration. The coulours please much, because they are little perceiued, and least of all coulours knowen what they are. The Diamond is onely rare, because it deceiue the eye with newe varietie, such as the sight is not still capable of: Marke it when you will. For the learned, to please them, I will not presume to speake howe, because I cannot. Onely this I protest: There is not a letter in this fillie Pamphlet, that by my placing is set there, to displease any one, or to please

Cicero 3. de Orator. illustris explanatio rerumque quasi getantur sub aspectum pene subiectio.

To the Reader.

please manie. Only this : Let the wisest giue their
verdicts, and the rest holde their tongues. If I fall
by the one, I wil be sure for euer hereafter to stand
by the other : and so displease neither with
any more Toyes. In hast on Saint
Georges day. *Aprill. 23.*

T. B.

their
I fall
stand
th

A Paraphrase

Upon the third of the Canticles
of Theocritus, Dialogue wise.

Amaryllis. Corydon. Tityrus.



Corydon. The prime of bewtie may I
presume to tel you my lot? *Amaryl-
lis.* yes *Corydon*, so that your folly ther-
in seeme to bee no greater then your
fortune is, that being by generation
a Shepherd, you clyme not by vsurpation from I-
taly, to be God *Pan* in Arcadie. *C.* I am not *Pan*, for
I haue not armes to shew: or if I haue, they are not
faire and glittering like the sunne beames visible
like the same which women giue. Yet am I *Pan* for
faire *Amaryllis* sake, or I beare in my breast the loue
lie star *Nebris*, the very Image of your singelarity.
And of my focke, I learne to be lasciuious. I pre-
sume to make you merie, because it is of me deitie
alwaies to laugh. *A.* Well *Corydon*, tel mee your lot,
& I will be preiudicial vnto you, that you shal haue
the shortest cut for your labour. *C.* There is a cu-
stome amongst vs Swaynes in *Crotana* to elect bie
our *Dininations* Lordes & Ladies, with the leafe of
the flower *Telephilon*, which being laide before the
fier leapeth vnto them whom it loueth & skippeth
fro them whom it hateth. *Tityrus* and I in experie
bns

The proper-
ties of God
Pan the son
of Demo-
gorgus an
inchaunter.

Crotana an
auncient
towne in I-
taly on that
side where
Sicilia cal-
led Trina-
cria borde-
sth.

B

of

The Shepheardes Starre.

of our lot whose happe it should be to inioye your loue, insteede of *Telephilon* we burned *Mistletoe* and *Boxe* for our *Diuination*, & vnto me *Amaryllis* you fled, & chose rather to turne to an vnworthy Shepherd, then to burne like an vnworthy louer. *A.* Sorie I am *Corydon* that the loue of fooles is apt to take hold, where there is no handle, and many times so quicke of conceipt is loue, that in steede of her own mate, she conceiues with childe in the darke with a *Niger*, though she neuer sawe the man. But because such euent is incident to the citizens of *Crotona*, when they are farre from it: I therefore do banish from my discretion all fonde loue, when I am neereft vnto it. *C.* O honorable *Amaryllis* it is not my inductiō to perswade you to vouchsafe to fauor base mortalitie as your equall, but to protect simple mankind as your seruant. For I knowe beeing a blasfing starre as you are, and walking no where but in the milkie way, you doe destinate as comets doe, the verie death of a prince for loue of you, rather then anie body shal inioy it. *A.* No; you do exceed in your accounts, for I can loue much because it is laudable, but not loue many, because it is not allowable. Not as of a good thing, the possessiō is his that hath it, but the communication of it doth belong to all men; but as of a bad thing, such as loue, which is a lewd toye, the possession beeinge in a woman which cannot surrender, the communication must be but to one man, lest the inheritor should proue base, where the Landladie hath too many tenants.

and

The Shepheardes Starre.

And so my discretion, bee farre wide of that you
withe it to be. C. Yet in the grauest modestie there
may be a smile, and on that is dead with sound may
chaunce to leral, & once a yeer the driest Burr Oke
will weepe vnto you, if you offer but to write the
first letter of your name vpō her statelie brest. Why
may not then *Amaryllis* once a yeer vse the like wo-
manish teares, to any that shall prefer their mindes
to her statelie consideration? A. Not so; for faithful
loue is good in it selfe, and not respectiue good: for
in it selfe, it doth consider a sympathie, which euer
is betwixt two, and no more, according to a ground
among the sages: True loue neuer buildeth her
own nest, but succeedeth the Turtle Doue in hers:
and they are saide aboue all other birdes to haue
teats and pappes, to nourish loues darlings in their
nest: wherein shee neuer, bringeth but two vnto
light, and they are both copercioners of ech others
vitall spirites, and not vnlike twins, vnto which one
more admitted maketh lyke a monster, from which
one taken away, causeth present death. As they say
Pythagoras writ for his firme to al his epistles: two in
body, one in minde. C. I hold it felicity for me to be
borne onlie to heare you speak, but more happie it
were for me to die quickly if this be true, for then I
see by the perspectiue glasse of your angelical beau-
ty, how it is written in my forheade, that my heart
dooth bleed for loue: yet if neither of vs stand in e-
lection, and because the gawdie day is come, & the
fellowship is granted to some noble personage that
can

The Shepherdes Starre

can shew best friendes for it: then give *Corydon* leaue to sacrifice for his losse the simplest gift that may be, a handfull of lines, in ease of a world of sorrows. *A.* You may do wel to writ, that with your wit you may write a way your care: no doubt but hauing *Mars* lefte you, if *Neptune* fauour you as he did *Pelops*, you may winne king *Anomau*s daughter in warlike race: so comming home, if your hungrie father *Tantalus* be aliue he may bake you in a pie, and bidde the gods to the banquet for ioy of your departure out of this miserable worlde: but beware leaste *Ceres* be there at the feast, for shee will eate a whole shoulder of you for meete spite: because she knoweth that you haue beene verie vnfaithfull to women kinde. But if *Mercurie* loue you so wel as he did *Pelops*, and lend you an *Ivorie* shoulder to beare away a bobbe, and commaund *Clotho* to call you to life againe, then come to me and I will say more to your matter of loue, til then I praye you giue mee leaue to chuse whether I will loue you or not.

C. Some women thinke it is as martiall a victory with their tongues to overcome & win the wisp, as we shepheards with our pipes to win the garland. But in all the dialogues wher shepherds vse to speak, note that he which speaketh last ouercōmeth most. Would I might say no more but *Vici* (as none may saie) not *Veni, vidi*, as all may saie, or *Veni, vidi, vici*, as *Cesar* and those which are more worthe of your presence. *A.* And would I could conquer *Cesar* with words as he won some nations without deeds: then I protest *Corydon* should feede my sheepe on the moun-

The Shepherdes Starre.

mountaines, and *Tityrus* my goates on the rocks,
but vnto my presence, no such vulgare creeping
wormes should approach; no not to my solitary pre-
sence. *Tit.* Content you faire ladie albeit you are
the pride of euerie braunche, it standeth with your
humility & honor, to entertaine seruice sometimes
vnto your person: least forgetting what you are, you
remember what you should not, and so alwaies v-
sing to walke in the aire, you forget to walke aright
vpon the earth: & for want of the true vse of your
selfe, you maie soone fall. For all thinges that are of
great substance do decline down-ward, & the light
thinges are lifted vpwarde: so you maie catche that
foule fall on the backe. *C.* *Tityrus* counsell is good,
though somewhat swinish. *A.* And so is not your
talk because it is more then swinish. *C.* You are not
to be angry when you are giltles, for that is not the
intire property of a courtier, but rather the cōtrary.
A. Neither are shepherds to prate but of goates &
lambes. *T.* So we do of the lambes of *Venus*, which
cause the sons of carefull parentes to come home
once a yeere for their sins, with the prodigall, when
they haue eaten acornes for their mistris sake seven
long yeers. *C.* Come *Tityrus*, let vs sing for *Amaryllis*
sake, & contend for her, fith wee can not haue her
giuen vnto mee. *T.* Then if I sing best, king *Midas*
shall iudge for me, because her dignitie ought not
to be censured by one no worthie then our selues.
A. Doe so, and if hee iudge for either of you I will
bestowe a greene Velvet hood on him, to hide his
Asses eares: and on you both my iollie Shepherds

The Shepherdes Starre.

two Oten pipes that you may conuoye vnto his
cares, such melody as is most fit for his merite. R.
M. A. H. As. But begin your plaine song.

Corydon and Tityrus contention.

Cor. *In a time of merrie sporte,
Amaryllis did resorte,
With her gracions louing lookes
To the Chrystall running brookes:
Where I Corydon did dwel,
Corydon the sheapheardes spell:
For to shepherdes doth belong,
All the pride of wanton song.
There to Amaryllis viewe,
Shepherd sent his homage dwe:
Such a seruice as of right,
Came to short of such a wight.
For I sent my thoughtes unfit,
To admire at such a wit:
And I sent my daseling eyes,
To behold the Empire skies.*

Tity. *Shepherd leaue thy fonde conceite,
For her beautie prooues a beyte:
To beguyle the craftist eies,
That in court doe skale the skies.
Like as fishes saye to flee,
When dame Venus star they see.*

Cor. *O sweete Amaryllis face,
Gines my muse a sower disgrace:*

Drownde

The Shepherdes Starre.

Drownds in Lethe al my arte,

Setteth at her heele my smarte:

Tityrus my fellowe swaine,

Seekes her beauenly lookes to gaine.

Tity. *Tis our tender Lambes haue part,*

Of the ioyes of her sweete hart:

They as she, and she as they,

Innocentes faire lookes bewray.

Cor. *Amaryllis whiles we strine,*

Keepes our tender flockes aline:

For our flockes well kept doo prooue,

That she cares not for our loue.

Tity. *Haplesse wee, and happie shee:*

Of all that dwell in Italie.

Corydons contention.

In Crotona Sicill mount,

Amaryllis Paramount,

Lines and lones no worldlie fame,

Loues of life to keepe her name.

He that dooth approach her grace,

Must appeare an Angels face:

For her presence will appale,

Him that best can tell his tale.

Whispering lips, like nets, which call,

Heauenly quailes to be her thrall:

Sweet notes, liking to inspier,

Like, but not like, Syrens hier.

Such a voice as dooth inchanse,

The Shepherdes Starre

Nightingals her walks to haunt,
 In both cherkes her ruddy type,
 Makes them sing of cherries ripe:
 Then like Ecco she dooth use
 Notes which makes the stay of muse,
 Notes which from the hearers eye,
 Make drops fall as from the skie:
 Notes which through her straunge right eye,
 Send forth pictures of the skie,
 Which eie when it dooth ascende,
 Then behold I see my end:
 For no tongue can then relate,
 How sun-beames lone thoughtes amate:
 Apelles did misse to applie,
 In her picture this right eie.
 Whereupon some do coniect,
 By that shadowe imperfect:
 He meant Amaryllis shape,
 And that Venus was her ape.
 Then did Zeuxis frame her shape,
 In her brest a bunch of grape:
 For loue whereof in her sweete brest,
 Nightingales do make their nest:
 As tame fowles so they afforde,
 All the yeere birdes to recorde:
 And in the merrie month of May,
 Nightingales for night and day,
 In the sequel of the yeere,
 To her voice their burden beere.

Apelles by
 whom only
 Princes
 were pictu-
 red began
 Amaryllis so
 exquisite
 that he cold
 not finish,
 because he
 could not
 conceiue
 her perfec-
 tion, where-
 vpon he re-
 membered
 Venus pic-
 ture far vn-
 fit to ex-
 presse Ama-
 ryllis.

The Shepherdes Starre.

*In the Quire of her heart,
Rules Amphion with his art:
Which makes me vnciuil swaine
her perfections to maintaine.*

Amphion whose
eloquence tames
wilde Satyres,
he was the first
inuentor of har-
monie.

Amaryllis reanswer to the Shepherds contention.

*Iollie Shepherds, no fond prayse
is of force my mind to raise:
If I had Adonis heare,
which the purple Rose doth weare:
If I had Dianas grace,
If I had dame Venus face,
If I were king Titans child,
namde Aurora faire and milde,
Beautie, birth, Grace purpur red,
holds no soule from fat all bed.
Wisedome, wit, and knowledge hid
Seruants are to Clothos thrid.
The true vse of harmonie,
Is to waile our miserie:
Twas inuented to take place
at our death & happie case:
At our birth a sadder vaine
was still vsde to shew our paine.
If I haue Lucretias gift,
to discerne Tarquinius drift:
And obey chast Veltas call,
and beware by others fall:*

The auncient
Graecians were
vsed to salute
their children
into the world
with teares, and
to laugh at their
domes day.
Lucretia of
Rome that re-
pelled Sextus
Tarquinius al-
lurements.

C

Sweet

The Shepherdes Starre.

*Sweet voice, faire lookes, & chaste life,
are large portions with a wife.*

*And the Jewels virgins weare,
Is good fame hangde at their eare.*

We by this may rise withall,

Rising well may neuer fall.

Cor. Can there proceed from Nature more giftes,
or of nurture more rewardes then *Amaryllis* inioy-
eth? not to her selfe inioyeth, but doth to her frinds
participate, vertues for their learning & examples
for their liuing. And surely *Tityrus* tis in vaine that
we sollicit her with vaine loue, for they whose sage
wittes are inhabited with such relations, cannot
be at leasure to *Cupids* inuentions, the which secure
conceit hath first ingendred of the braine of a
Cocke, as they faine, that wisdom sprang first of
the braine of Parrat, which was the first *Iuppiter*
that euer spake: And so *Mynerva* was as much a
kinne to a Parrat as *Venus* to a Cocke. *Tity.* True,
verie true. But I see shee is elected by *Vesta* to bee
Vestall, and hath either sworne Chastitie, or Cha-
stitie sworne her. Yet becaule in mouing of her,
wee cannot remoue her from her true estimation
of honour, wee will heare her and see her and saye
the best, for of lest medling with her beautie we shal
soonest get her bountie: And of most praising of
her, wee shall (to her repute) most flatter her.
For if she would admit titles and vaine appellation,
then shee would of her selfe soone haue high esti-
mation, and so be *Philantos*. As on the contrarie, if
she

For the Cock is
most prone to
Cupide.
For the Parrat
is most prompt
to speake.

The Shepherdes Starre.

shee would endure fagillation, then had shee of her
 selfe a base estimation. To this end *Plutarch* notes
 that *ὁ φιλοκίλαξ φιλαυτός ἐστι*. They that are inamorde of
 them selues, are at leasure to be flattered by others.
Cor. I will assay her grauely againe with some me-
 ric newes, to which in honest recreation shee hath
 euer enclined: yet therein from precisest vertue
 shee hath neuer declined. You knowe *Amaryllis*, in
Virgill there was sometimes a famous learned man
 of our trade of shepherding, who was also a famous
 learned mā in his own trade of theeuing, who after
 manie theeuish exploits, at the last stole away great
Hercules faire herd: which he brought from *Geryon*
 the tyrant of *Spaine*, brother to the *Philip* which v-
 surpeth those dominions. This *Cacus* mistrusting
 least the tracke of the beastes would be pursued by
 worthie *Hercules*, drewe them all backward by the
 tailes into his caue. *Hercules* freshsuing his herd, &
 seeing no print of a foote toward the denne, but all
 frōward, was perswaded as the craftiest Fox in all
*Æsop*e wold haue bin, if in reuiewing the Lyons den
 he had but seen the like steps: and haue thought no-
 thing lesse then any harne in *Cacus*. Presently after
 driuing the rest of his herd by the wales of the caue,
 they chanced to low: (& as all creatures know their
 own call) so these stolen cattel did bellow vnto their
 fellowes, which the noble personage hearing, brake
 the dore of the caue, & the necke of the theefe, and
 so had his faire flocke againe. *Amar.* Too faire a
 death for so foule a fact.

Plutar. de Edu-
catione.

Que le plus iusto
amat qualis est
vide Aristot li 2
mag moral. cap.
13. & 14.

Hercules &
Simia
Craft against
Force doth little
auaile.
Camelus & For-
mica.

The Shepherdes Starre.

Cor. We heare in *Italie* that there is now as cruell a *Philip* in *Spain* as there was a *Geryon* then, and as renowned a *Hercules* in *Fraunce* nowe, as euer there was king of *Aegypt*. This Spanish tyrant hath many *Cacns* of his league & nation, which seeke to steale away that faire herd all of milke whit cattel, which *Hercules* and his friend preferue for breede. The *Cacuses* do practise by pollicie to drawe them deformedly into their vgglic caues, but the *Herculeians* indeuour to preferue such beautifull breed for sacrifice, and to serue holie vses. The *Cacuses* haue often committed this pillage vpon all the neighbour kings herdes that inhabite thereabout. I require therefore of thee my *Tityrus*, who hast often heard of this action, whie the *Herculeians* do not presently inuade some of their vsurpations & gaue the patronage to themselues: for of all trials speede is the scope & felicitie, and that which is the appetite of all hope. *Tity.* This I thinke the first labour that *Hercules* must achieue, is to see the death of the monstrous Lyon in the wood *Nemea*, which can neither be slaine by metall nor stone: then may they more easily aspire to that which is the effect of the first labour. And the first wil be the cause of the second. So that *Hydra in lerna malorum* may be easily victord: *Si Leoni vulpem adiungas*. *Hydra* is the second labour of the *Herculeians* which daily they do victor: albeit an hundred heads succeed vppon the necke of that monster so soon as he is beheaded: yet at last when nature shall extinguish that monster

Jerome of the
twelue labors
of Hercules,
writeth to this
effect on the 10
chap. of Gene-
sis.

The Shepherdes Starre.

monster, such Arte cannot sink him, (when that is done, if it be yet vndone:) Then I assure my self, that *Hercules* in *France* shal haue such successe, as that he neede not neither for publique honour nor for priuat weale, vndertake any more of the twelue labours, the one being a worke of pollicie, the other of prowesse. *Cor.* Then *Amaryllis* honor you sinceritie of Religiō with your chastitie of life, that when you haue all things belonging to present estate, you want not that litle *Atomus* the soule (which other women they say want) which of your future and celestially estate must be the forerunner. *A.* For your counsell Shepheard I render you gracious lookes, the rather for that your theame tendes not vnto gracelesse loue . My religion I account the right of my countrie, and the inheritance vsually of them which haue none other lands. Euery one may be an heire (as in *Gauelkind*) to sincere religion, in which the yongest hath a title as well as the eldest. And therefore we learne that worthie men haue carried the burden of their countrie Gods, in the midst of any spoiles vpon their backes away : amongst whome *Aeneas* the founder of our native soyle is canonized, not so much for conueying his parents in safetie from the sacking of *Troy*, as for that he preserved his countrie gods, knowing it to be a false Religion, to haue sought newe gods elsewhere for money or rewardes. *Cor.* Then do I marueile *Amaryllis* at one thing greatly : I haue often heard you alledge as an authoritie of a wise Senatour

Ha est falsa Religionis nota est
sic *εὐροπικόν*.
Plato.

The Shepherdes Starre.

Senatour in our land, who vsed to pronounce, that of the two Religions, there is but one end: and that the one is but a little the farther way about, both may come to one home.

Ama. I haue by heare-say so been informed, but esteeme no trueth but one, neither loue I that *Ianus* should mock me in my iourney; and when I were faire for it, should stand in some place of doubtfull way, with two faces vnder one hood, & point both waies: so that I may mistake him, and go the longest way about: I may so be wearie of my life, if the way be a purging & faintie hoat way, before I come to my iourneys ende. I haue heard of two Ladies which often are placed in the way where all *Herculeians* walke: the one ladie *Voluptuous*, the other ladie *Vertue*: and that the plesurable ladie hath the more efficient perswasions to induce trauellers to their destruction, then ladie *Vertue* hath to reduce them to their saluation: That her way is faire and broad, and promiseth more assurance of rest then ladie *Vertue* doth: whose pathes are vnpleasant, whose waies tedious, but in the end, there is a Paradise of most daintie deuises, which *Corydon* you knowe is most fit for Ladies, and most fauoured of mee.

Cor. Good reason *Amaryllis*, that you should fauour the soules health aboue the bodies, and things to come rather then pleasant cōceits which are present deceites. The Dialogue I haue conuerted for your vse out of his proper language in the most famous memorables of *Xenophon*.

The Shopheardes Starre.
A Dialogue betwixt Hercules
and the two Ladies, Volup-
tuous, and Vertuous.

Xenophon. li. 2. Memorabilium.

*As I wandred all alone,
In these greenewoods Sommers clothing,
To my selfe I made my mone,
Why I had my life in loathing.
At the last the carefull aire
Did conuey my cause of mourning
To these Ladies passing faire,
Who well knew my inward burning.
To whome when I vaild my Crest,
Vailde my Armes before their presence,
And beheld lawne apornes prest,
Pure like Altars for my Incense,
Then I ceast not to recall,
Hilles, woods, grones, trees, dales, al wandring,
Which accompanied my thrall,
Wordes, nor deeds, nor comfort rendring.
When these Ladies had agesse
Who I was that so did trauell,
Did their sacred termes addresse,
To conuey mee from my perill.
First dame Pleasure did presume,
Shining brightly not by Nature,
Shinde cares like clowdes to consume,
With the blasing of her feature.*

Voluptas.

And

The Shepherdes Starre.

And her eies were open wide,
That shee quickly might intangle,
Most vaine lookes which catch at pride,
As the fish doth at the Angle.
And her garments in like sort
were as wide and worne wide open:
Entertaining bold resort,
Knew her shop without a token.
But I musing at her gate,
Marueiled at no such wonder,
As to see her shadowes stare,
And her selfe to stand a sunder.
For I thought no Atomic
To be of so small acquaintance,
As to want her companie,
Or to seeke her towne alliance.
Shee began to make report
Of the youtnes of her profession,
Which shee cald a sweete consort
Of fine wittes without discretion.
Then I knowing what shee would,
For shee cald her selfe, Dame Pleasure:
Told her that I would be bold
To go seeke a richer a treasure.
Of loue, desire, lust, sweete wordes,
To my eies, eares, tast, & speaking:
There appeard with shrill records,
Helens Eunike Nectar eating.
All which pleasures without paines
Shee commended to my fauour.

Those that loue
mee call mee
ἡδυσμωνία,
Those that hate
mee, call mee
Κακία,
Felicite.
Ignaue.

But

The Shepheardes Starre.

But I did resigne the gaines,
Which comes of too sweet a saunour.
Then vertue faire of her selfe,
Did informe my simple meaning,
What was pleasures idle pelfe,
Not to sowe but live by gleanings:
She began in weeping wise,
To intreate my tender nonage,
To beware by her advise,
Of faire lookes the gate of bondage.
Tis not pleasure bringeth rest,
No man makes the gods his fautors
By delighte or pleasant iest,
Of the which they are not autors.
Tis desert that dooth present,
Euerie labor to his hire:
Pleasant wits doe oft inuent,
Perfect art dooth still aspire.
Doe but marke good naturd ground,
How it dooth reward the sower:
Doe but marke good naturd sound,
For one touch it yeeldeth fower.
Seelie sheepe that yeeld you cloth,
Must be washed in due season:
Lazie kine are verie loth,
To yeeld you milke without some reason.
Hercules is borne to wars,
Those that honour such a calling,
Must not sit and gape at stars,
Till they see their foes a falling.

D

If

The Shepherdes Starre.

If in boystrous warres at length,
Thou incurre some rare distresse,
Vertues Rescue with thy strength,
Shall bring desprate care redresse.
If thou wouldest prenaile in force,
Know that exercise confirming,
Is to strength a better course,
Then the bookes of Pleasures learning.
Farewell noble Hercules,
Of all warlike promes the Engine,
Let no wandring Knightes distresse
Force thoughts base shifts to imagine.

Then I song loth to depart,
Voluptas. Then dame Pleasure red this leason,
That this painfull schoole of Arte,
And dame Vertues pathes are geason.
I reanswerd to my skill,
This is all your pleasures fulnesse:
That the bellie you may fill,
Though the bodie live in dulnesse.
And those false Ioyes you may wash,
With fierce Bacchus which is lustie,
To deceine the sillie pasch,
To be drunke not being thirstie.

Corydon.

The Shepherdes Starre.

Corydon. I ioy *Amaryllis* to see a fable so to agree with truth. They say, into the *Elyzean* fieldes there be two wayes prepared, one faire, broad, pleasant, carelesse: the other foule, narrowe, tedious, hideous, and carefull. He that taketh his pleasure on the waie, there is no reason he should haue it at his Iourneies ende. He that labourerth & is in his trauaile, will be merrie at night. This pleasant way hath assayed many wise men, but allured none: For it assaulted *Vlysses* by incantation of *Circe* and *Calypso*, by vocation of *Syrens* musicke, by bitter sweete delights: such as the voluptuous ladie preferred to our *Hercules*. If *Vlysses* had not discouraged like a wise trauailer with *Circe*, and perswaded in the deepest propertie of an Oratour with *Calypso*, and preuented in pollicie, by stopping his eares from the womanish harmonie of *Syrens*, in the one he had beene metamorphosed with his whole Regiment into Bores and hogges and brute beastes (for such are all men sensles in their delights,) in the other he had beene toured headlong into the sea for a pray to a sight of hungrie fiddlers, who neuer pyped better then when they lacked meat for their dinner. And then they plaied to picke such noble mens purses as *Vlysses*, and bring their liues into a Sea of vtter destruction and want.

A. Corydon, I desire to know whie *Tityrus* being so faithfull a friend vnto you, and so continually in your cōpanie learneth not your vaine of speaking,

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and speaketh not more often. *Cor. Tityrus* my be-
 loued *Tityrus*, speaketh seldome and therefore more
 wisely. Herein I thanke you, that you reprehend
 my multiloqus and fribolus wordes: in deede hee
 that speaketh much, offendeth much, and silence
 sometimes is safe speaking, for the tongue a little
 creature is too often a tall fellow of his handes, but
 the heart often maketh the heeles to bee nimble
 and the tongue speakinge so much idlelie, leaueth
 nothing for the heart to saie or allowe: which ma-
 keth and turneth golden mines into leaden pigges,
 and often maketh a mountaine to bringe foorth a
 mouse.

Am. Say no more of promises *Corydon*, for though
 you insinuate thereby into the feeblenes of wo-
 mens wittes, which are often drawne with plea-
 saunt delightes of mens subtiltie, and importunate
 flatterie to promise more then honestlie they may
 performe: Yet holding second counselles, with the
 friendes that belonge to their owne honour, they
 answere you foolish swaines (who are of opini-
 on, that euerie woman loues you that makes you
 belecue so) howe that all promises are not to be
 kept. *Nec omnia, nec nulla, nec non aliqua.*

Tityrus. Naie then *Amaryllis*, you disparage the
 workes of fidelitie, which are inherent more in ge-
 nerous mindes, then in degenerous persons: whose
 feare of some misfortune arguing their cowardize,
 doe not because they dare not, performe all they
 promise.

Ama.

ἡντινέων φρον-
 τίδες σοφωτέρων.
 Cicero Philip.
 12. posteriores
 cogitationes sa-
 pientiores.

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Ama. Naie doe not, because they cannot performe anie such hastie promises.

Tityrus. What call you promises in hast that be not promises in wast.

Ama. Promises in hast are, when suters whose green attire professe them to be Robin Hoods men: yet shoote in *Cupids* bowe at *Dianas* seruants. To them a tale of Robin Hood, and a promise sent home, by Long the carrier belongeth.

Tity. And when promise you in wast?

Ama. In wast when the faith of promise opposed to the falshood of men, makes them fullie perswaded of loue at our handes, when they seeke nothing but luste, and so beeing intangled with faire promises will thinke no more of foule actes. And so we induce them to wast in fonde loue: because they would induce vs to tast of filthie lust.

Cor. For their vile regard of your honour, they haue a vile reward of your honestie.

Tity. Naie of our honestie, for they haue but small honestie, that vse men so dishonestlie.

Ama. Women are verie vngracious, because men are verie vngratefull.

Tity. Men are verie vngratefull, because women are verie vnfaithfull.

Ama. Women are verie politique, because men are verie deceitfull.

Tity. Men are verie deceitfull in deede, because the women are verie beautifull indeede.

Ama. Women are verie faire indeede, and there-

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fore men are verie false in worde.

Tityr. And women being verie faire in face, and not true in heart, are as their physiognomy presageth of them. *Amaryllis.* Are you skilled in the physiognomie? as how I pray you? *Tityrus.* If high in forehead, then women are high in minde, couragious like a Lyonesse, and verie liberall of one thing or other. And it importeth desire of Empire and rule, and the gouernement to rest in their feeble discretion.

Amaryllis. But how if they be contrarie, and in the forehead low? *Tityrus.* Then it signifieth accordingly lowe and base mindes, and sorrowfull heartes, passionate and discontented, because the blemish being in the fairest place and most visible causeth them to seek the darkest places, eschewing companie to liue solitarie and inuisible.

Amaryllis. And what purporteth a frowning forehead with clowdie lookes? *Tityrus.* It importeth boldnesse, and in a woman foolehardines, and sauage Lyonlike (or if you will haue it) in desire like a Bull, as in forehead like a Bull frowning: and also readie to wish her husband those ornamentes which should manifest to the worlde her secrete disposition, not without some reason, for they are more fit for a man then for a woman. *A.* Well, passe on with your pastoral discourse & skill to determine of things beyond your Tarbox, and tell of the physiognomie of the eies. *Tityrus.* Small Ferits eies, shewe them to be toyish like Apes, as
bigge

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bigge setled, dull : vnsharp eies , shewe them to be fluggish, vnwelding like a Cowe with a bonegrace on her head: hollowe eies , witchcraft full of rancour and secret malice : great gogling eies, foolishnes, for you know tis proper to an Asse. Somewhat a little hollowe, signifieth stout courage and magnanimitie like a Lyonesse. But if they be verie open and rowling, beware of impudencie : for it is one of the two viperous brood and daughters of my ladie Carelesse , and Insolencie is the other daughter : For as *Tully* hath, to neglect what repute the world shall carrie about of you, is not onely the propertie of an impudent creature, but of a dissolute bodie. But to come to particulars, *Amaryllis*, eies more fit for *Aristotles* description are blacke, which signifieth no mutation but constancie. In that they haue the litle Hasle circlet which doth inuiron and hedge in a golden fleece in the middest of your right eie, which shepherdes think to steale , if it spie them first, it depriueth them of all liuing sence, leauing them onely vegetatiue sence like vnto trees, because of their presumption, which are but markes to tell of the boldnesse of them that went before, vnto them that shall followe after. And in a worde, the whole physionomie of the eies shall be in this sentence concluded: *Quanto maior tanto minor malitia : sed stultitia maior.*

Amaryllis . I like your Rosemarie you giue mee *Tityrus* , but not your Fenell. Let vs heare of
of

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of the lippes.

Tity. They cannot be deuided except they were first closed; nor can not be described, except they be disclosed: and cannot be disclosed openlie, except they be touched secretlie. Therefore faire *Amaryllis*, sith euer you haue repelled mee from the one, blame me not though I faile in the other, for honour me first in this, and honour wil nourishe actes. *Tantalus* hath not anie nice taste, if he haue any at all: nor *Sisyphus* any knowledge of the Christmas holidiaies, if he knowe of anie: nor anie ende of his labour, if he haue anie ende of his water and worke. Wherefore that I maie report of Paradise, let me tast of *Euphrates*: for there is in one of the senses of tasting, all the liberall sciences of learning.

And in vaine kissing true pleasure.

Ama. You are besides your manners, and therefore I maruell not to see you besides your matters. But in conceite vse your pleasure, so you maie by imputation be admitted to be blessed.

Tity. I shall thereby be as happie as the Hackenie man is, who often is as poore as *Irus*, because often his Horses are of the colour of *Iris*, which in deede is no colour, as they are often to him, because they are not with him. As to mee you vse the worde conceite, so to him they vse the deede de-ceite. And they saie to him as you saie to me, beleeue well and haue well. *Sic ego rescribo de tuo palfrido, crede quod habes & habes.*

Ama. Well nowe you maie returne from your
plea-

Ἰσι δὲν νεωστὶ
φθόμασι δόλια
σέπτε.
In vanis osculis
suavis iucundi-
tas, Theocritus.

plea-
Tity-
euer
ter h
war
dun
able
lie a
whi
brea
Ama
Cor.
Iw
Iw
che
tim
ded
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ry
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pleasure, and describe the want of your pleasure.

Tityrus. In a worde, the lippes are praised as please euery man to like of them. And there is no greater heed to be taken, then that they open not their wardes for feare lest they let out many out of their dungeon. *Ama*. Many what? *Tity*. Many chargeable prisoners, which will cause a heauie action to lie against the person, I meane corrupt words, for which all men may condemne one, or corrupt breath, from which all men will commend one.

Ama. You are disposed to enioyne my absence.

Cor. No, *Amaryllis* rather to enioy your presence.

I will proceede if *Tityrus* will not. *Tity*. do so, &

I will clime with admiration vp into the faire branches of this tall *Castanea* tree, from which by that time *Corydon* hath told my tale by *Arithmetike*, I can deduct three little sprigs, and then *Amaryllis*, & this goodly tree wilbe of one name and nature.

Cor. Lips which be soft and smooth and neighbourlike kisse eche other, signifie vnitie and redines to wage battell against the rauening Lyons that would rudely pray vpon their cherries. Such are yours *Amaryllis*. Those that are verie hard and rugged and blewe like a Saphire, declare that swine liue vpon the Acornes which they find vnder euery tree, where for a messe of commons in *Epicurus* kitchin, they open their quier to euerie mans arrowe. A verie thick vpper lippe hanging ouer too much, is neuer troubled with too much wit. And a thicke vpper lip turning vward that the gumme

E

may

The Shepherdes Starre.

may be perceiued, is construed by the similitude of
 snarling to be a dogg, at least a reprochfull crea-
 ture. *A.* And what of the nose? *Cor.* The tippe of
 the nose being fleshie, signifieth no worse matter
 then fleshly lust: But turning vp withall, signifieth
 by comparison a Swyne, & in veritie it noteth slug-
 gishnes. The tippe being sharp foresheweth, as the
 prouerbe of (*Mucterisme*) *Nasuti homines* telleth, an
 angrie Scoffer: And as the nose of a Woolfe, it
 sheweth secret crueltie. For the nostrils if they are
 wide, they signifie Lyonlike & full of force. Nar-
 row nostrils are full of motions as children, and by
 comparison of birdes apt to sing sweetely, because
 vnapter to let the sound through the nose. A nose
 flat to the face, & crooked importeth often a croo-
 ked bodie, & by the comparison of a carren Crow
 shamelesse, and a light huswife. But in this descrip-
 tion of a flat nose, a certaine writer hath many rea-
 sons that still Nurture amendeth Nature. On the
 contrarie, if crooked Eglelike, then high minded
 but lowe couraged. *Simonased* is libidinous. Also
 broad nosed, is furious. But louelie long nosed rea-
 ching downward toward the mouth, presageth all
 the vertues in *Tullies Offices*, & especially fortitude.
Ama. And what of the eares. *C.* litle, like an Ape.
 Great, like an Asse. Flapping, like a foole. But mo-
 derate eares are naturall to all people, and shewe
 some moderation in the rest of the senses, if the
 senses be framed accordingly. Verie round eares
 are verie vnfit to learne. And verie long eares, are
 verie

scilicet in p[ro]p[ri]o,
 to be a secrete
 scoffer. Of that
 kinde of nose,
 read Plinie. li.
 11. cap. 32.

*Simia quàm si-
 milis turpissima
 bestia nobis.*

The Shepherdes Starre.

verie enuious. And verie much cleauing to ones head, are of some vnknown ill disposition. If heares be in the eares, then apter to heare quickly: From whence our terme hearing may be taken.

Amaryllis. Nowe tell mee in generall, what shape of the face and countenance is best destinate by dame Nature vnto women. *Corydon.* If fleshie, then somewhat sluggish: If leane, then curious. If bigg and foggie, fearefull like an Asse, or as the Hart is. If round and somewhat fat with a little blacke spot or two on it, then faire *Amaryllis*, The roundnes sheweth aptnes of proportion, as a temple of better giftes which are within. And the reason why the spottes are, is that a little contrarie opposed to a marueilous singularitie, doth make that which is verie excellent to be better: because the imperfection standing neere beauties grace is made a lesse imperfection, and beautie a more beautie. As blacke annexed to white, maketh white more white, and blacke more perfecte blacke.

Now for the countenance, if it looke downward & groueling, tis a signe of an Hypocrit, & of discontented wickednes. And a drunken countenance, a drunkard: an angrie countenance, a bed-lame: and on the contrarie, a shamefast countenance, a gracious woman. Any one that is deformed is ill manerd likely, if Nurture be not the predominant ouer Nature: as *Thersytes* of whom the Poets say *venerat ad Troiam qua non deformior alter.*

The Shepherdes Starre.

Therites was
caled Βαμύλοχος
one that de-
formed his face
with hastie de-
uouring like a
Rauen as the
worde doth si-
gnifie in Arist.
lib. 9. Anim.
ca. 24.

Sepe sub cinere
doloso latet ig-
nis. Horat. ergo
caue. το τετιφρω-
μενον πυρ.
Lucret ex The-
ophrasto.

And of all that be correspondent in manners, in a proverbe they call it *Thersitica facies*: A verie large visage is vnshamefast. Those that sweat in the face with small motions, may haue small honestie. But often times they are craftie, and still they are great eaters. Verie little round faces signifie simplicitie. Verie crooked long leane faces are malicious, but onely for profits sake. And *Amaryllis*, you haue hereby a glasse to decerne your choice, but not so sure as a touchstone to trie gold by. For neither is all gold that glistereth; nor all that ashes that seemeth: but often gold is hid in earth: and often vnder deceitfull ashes lie coles of fire.

Ama. Why then I perceiue no assurance of iudgement but vncerteine gesle to be in the physiognomie of women, and all your proofes to be like the Physitions iudgement of a womans inferiour partes by her water. It is not of the necessitie of his science to knowe more by the water then is done aboue the gyrdlesteede, nor of your Arte to decerne more then you see apparant in the face. And that you describe out of your shepherdes Calender: Whereby you can tell, if you see a cloud, that it is a signe of a showre, and many starres bring a frost: and the euening red, a faire morning: and the morning gray, a faire euening. And by the backebone of a Woodcocke, you can tell aswell as the Woodcockes selfe, what weather shall insue: But by looking in ones face, you cannot tell what money shee hath in her purse. Your science makes
you

The Shepherdes Starre.

you often in hope of a faire weather to cline the mountaines where the Muses stand with goads in their handes to repel you swaines, and you forsake the base and humble valleis which are more fit for you.

Corydon. This and more of *Amaryllis* will her true hearted swaine indure, onely impatient of this, that I should haue *Tityrus* my Riual. *Tity.* Onely impatient of this, that I should haue *Corydon* my Riual. *Cor.* Wherefore I pray you: *Dicite Riualet vix ego ferre Iouem.* *Amaryllis.* No, I am onely impatient in this, that you should strive about nothing. *Cor.* Are you nothing *Amaryllis*? *A.* I am no such thing. *C.* Why not? *A.* Because I am not. *C.* That is a womans simple reason. *A.* It is a good and subtile reason. For in all things that are so, your senses ought to take notice that they are so, and not to call in question why they are so: For your *Aristotle* hath it in his wisdom, that *Sensus nulla de re cur ita sit indicat.* As if it be fire, no reason to aske why it is hoat: but onely to haue relation to the effect of the thing. As if it be fire, to know that it is hoat: if water, to knowe that it is colde.

Libro πρὸς κο-
φιας.
Aristo. lib. 2.
Analyt.

Tit. And if a woman, to knowe that shee is wilfull. *Cor.* And if faire, to knowe, that shee may be false. *Ama.* And if a man, to know that he knowes manie more then women, and therefore he that is euery where, they say he is worthy to be no where. *Tity.* How know you that men know many things? *Ama.* Because many things are knowen of them.

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Tit. Why, that is the same by the same, which is no good reason. *A.* So is their knowledge the same by the same, which is no good order. *Tit.* How? *Ama.* As to know the yonger by the elder. *C.* Blame not men therein *Amaryllis*. *A.* Why by what rule *Corydon*? *C.* Because newe wine hath often an olde garland. *Ama.* I but good wine neede no garlande, nor good women any such customers. *Tit.* You say well, for they are knowen as well without a Poetic in their brestes, as if they had it written within their Rings: *Viresco semper vulnere*. *A.* But tel me *Corydon*, by what priuie marke of countenance I may know the complexion and disposition of such creatures? *Cor.* In the male, note a bonnye-face leane, it signifieth a dailaborer, & a man of a cold nature by reason of manie losses at sea. *A.* How at sea? *C.* What Sea you will, either the Sea where Flemish hoyes beare English burthens: or English hoyes beare the French loading, whether you will. *Am.* And how in a woman? *C.* In a woman, if shee be shamelesse, who of nature should be shamefast. And though in a man, the face is almost immutable: yet in such a woman verie soone *Vultus mutatur, nā a volando dicitur*. Their countenance is comming and going: for it is deriued of a fugitiue word, by reason that euery Arte hath speciall termes to expresse it. If shee looke yll, you may soone perceiue it: for the countenance is a certeine sylent speech and dombe shewe to declare what the minde and the bodie are.

Amaryllis.

The Shepherdes Starre.

Amaryllis. I but is all this any thing certaine that you haue tolde mee? *Cor.* Not so sure as neuer otherwise. But this knowe *Amaryllis*, that these thinges are most apparant in men & women, such as are not regenerate and washed from the inclination of Nature: As in the *Adamites*, whose hard heartes want mortifying of gouernement: *Natura sequitur semina quisque sua*. Euerie man followeth his instillation of Nature. The vse of Physiognomie is verie auncient: For *Iacob* the father of all shepherdes tolde by *Labans* physiognomie vnto his wiues, what minde *Laban* bare towards him.

Amaryllis. Then I see some certeintie to be in the science. But in a worde, giue me the signification of a comely person, and of a deformed creature, what they are noted throughout all partes to be in both sex.

Corydon. In a worde, a woman faire in all partes without some secrete or hidden blemish, cannot be without faire conditions and honest: for shee is called of the Primotor of all things *Man hu*: as one deformed in the least sort, is not without some fault notorious: So is it of all people an old saide sawe, and prouerbiially true: *Distortum vultum sequitur distantia morum*. Of them beware, whome God hath any waie noted in the face or else where. They that are not deformed, are more like their Creator, whose perfection in his creatures shewes him to be without blemish or deformitie.

Respond.
Donum Dei.

By

The Shepherdes Starre.

By this you haue a faire caueat to beware the imperfection in shape of *Tityrus* my fellowe swayne, whom you haue often noted for his sauage lookes, and loue you the simplicitie of *Corydon* whom you haue found, though somewhat mutable, yet alwaies honest in indeuour to perfourme his obedience, though in deede, too short of his dutie. And if time shall heale greifes by killing of care, then *Amaryllis*, my herdes of Deere, and flockes of sheep mounted vpon mine owne hils, where my little mansion is, euen Tame like theepe intangled as are their leaders thoughtes, shall waite vpon you to paie their owne ranfome with their dearest bloud.

A. I but *Corydon*, shall not I waite too long vpon them first? Care is yet but yong, and therefore strong ynough to fight with Time, and Time is rather a deuourer of mens expectations, then a healer of their griefes: for to gape for dead mens shooes is often to goe barefoot. And whiles your parkes may be cloathed with *Flora*, & your woods armed with strength: and your Swannes that in *Leander* at the bottom of your mount do surmount in number, we may be laughed at by your pleasant fieldes that shall be for our present follie that is, & may be blowed coldly vpon by your boysterous Okes, yet haue we no authoritie to control them with the Axe. And your lonely Swannes muing themselves vnder your chamber windowe, may make vs wish our enuious eyes were out, rather then to behold so much future pleasure, & so little present

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present ioy. And what were this for vs to be in obedience of elder Care as his children continually? You be gotten as it were of his owne marrowe, I adopted to be the daughter of Care for loue of you. You in want of maintenance to liue a shepherds life: I in want of sustenance to die a lingring death: or if lingring in subiection cannot happilie die, but must in viewing about your bitter sweete delights, behold any of mine owne consort, as the Nightingale which now in my virginitie carrieth no fether to her nest, but asketh leaue first of me, to accompanie her with the noates of my simple voice, that thereby the labour may seeme more easie, yet then I shall see them carrie apace, but must needs thinke as they poore they do: That not for me, but for others this nest is built: for the profites are still our elder Cares. We should see the Bees haue their working thoughts & their thighes loaded with Treasure to our sightes: and as they saye, we must say: not for our selues but for others. See the wanton Fawnes skipping to fat themselues with speed, and as they say we say: not for vs but for others. See the plentiful & gratefull sheepe for their bare sustenance render this maintenance: vnder strowting with milke including farther profit, most fit nourishment for our infants: fleeces on their backes, whereof the finest cloth is made: tender carcasses, wheron the finest people feed: marks on their foreheads, which meane not for our gentle shepherds, but for our cruell masters the elder

blond

F

Care.

The Shepherdes Starre.

Care. Wee may see the trauailing Oxe worke out with feare and trembling his own destruction. And so all things wee may see but nothing we must haue. *Cor.* O but *Amaryllis*! tis somewhat to go halting by Nature, better then not to go at all. And better haue half a loafe then no bread. And that so wee enioy loue for euer: Let vs indure patience for a while. Our pleasures wil be more then common persons are. I am noblie descended though sauagely I liue. All mine is all yours which to enumerate wil be comfort, though yet not commoditie. Faire houses without large rents: great parks without trouble of tillage, both seated sweetlie in a rich prouince: which euer as now they are, so were they the *Granare* & storehouse of prouision and victuals to all our Ilande: From whence the whole people of *Crotona* haue transported vsually to comfort the borderers in annual reliefe, an hundred saile of boates and lighters loaden with grain. But lest the praise of mine owne countrey seduce my penne to lauish, and lest I should be carped at to write our incredible perfection by reason of my vnspeakable affection: I intreat your sweete consideration to accept in good parte the confirmation of our blessednesse by mine owne relation. For native soyle carries away euerie sence with desire of delight to praise it and pray for it.

O most happie dominion, whose hap it was to be more blessed then any other parte of the Continent. Thou art the prime & the chiefest that beheld

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held the renowned *Constantinus Caesar*. In thee he left his Hart for liking, and his Hind for feeding. On the one thy name was written for remembrance: on the necke of the other, his name was written for assurance. Nature hath repaide thee thy desert beyond thy desire, thou art indued with all the fruites of the earth, and all the fauour of the ayre, in thee the rewardes of seede are so plentiful, that *Ceres* hath her barnes indued with graine, and *Bacchus* his presse fulfilled with grape, in whome are huge woodes to couer, without hydeous beastes to deuour: in whome are fertile groundes to manure for foode, without feareful serpentes to procure death. Againe, of fillie & gentle & profitable sheepe, so great is the multitude, that for their bare food, as hating ingratitude, they yeeld fleeces fit for *Iasons* labour, or from their backs for *Corydons* hyre, vdders for *Corydon* and *Amaryllis* children, which only they hold vp, till that day with groning to haue none but *Amaryllis* infants play with their yong ones: And none but *Amaryllis* seruants to bring down their pride & swelling teates: To make cruds & cum-butter & walwhay only for *Amaryllis* dairie. Saue that they rather choose to lose their wool on bryers for charities sake to the poore, then that their masters elder Care should sheare them too too neare for couetousnes. And they wil often counterfait sickenes before their time, to be giue to the releefe of the poore, rather then their maisters elder Care should take them home to infect their

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shepherds with the rott of Mutton: for old Care is
euer more couetous then yong Carelesse is prodi-
gall. Touching that which all men hate the darke-
nesse our Climate is daily preuented with that
which al men loue the lightnes, for we haue none
but humble valleis vnto our champion, & no fence
for which the daytide being of great length, the
night is neuer without some lightnes: Except at
such time of the night as the vttermost plaines of
the earth, receiue no light, then when as the goall
of night and of the heauens is overcome, and that
the starlight departeth euen in the intercession of
the newe day. In so much as the Sunne which to all
other people seemeth to go downe and fall, to vs
appeareth but still to passe away. Sith then *Ama-
ryllis*, this is creat onely to beare flowers for my gar-
land which I meane to bestowe yerely vpon you,
as a Coronet for your patience, till I can indow
you with the whole, I request you, accept my abi-
litie as a possibilitie, though not a possession to in-
rich you withall. *Ama.* Yes *Corydon*, I take well in
worth your singular curtesies, but may not breake
Vesta her lawes for loue of *Ceres*, nor leaue *Diana*
her grace to seeke *Lucinas* helpe, nor leaue foun-
taines of *Nectar* to tast riuers of water, nor leaue
Manna to tast of *Ambrosia*. But as I haue put on the
stoale & Robe of dignitie, so must I learn to shunne
indignitie, for I haue many eies obiect vpon mee:
eies such as the Pecocke doeth spread to enuie
faire weather & prosperitie: eies such as can fasci-
nate

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mate the tender lambes of *Diana*, and for their
 pleasure haue induced them to aduersitie: eies that
 are poreblinde, and therefore looke nigh vnto o-
 thers. Eies that are bleared and so cannot see into
 themselues. Eies like the Owle to see what is done
 in the night. Eies like the Stare to watch for the
 daie. Eies like the Hawke, to watch aloft for a
 fowle. Eies like a Buzard, at hand to sease vpon a-
 ny thing. Eies of a Doue, but eares withall. Be-
 ware of little Pytchardes, they haue great eares.
 And therefore it behooueth me to borrowe of the
 Eagle her eies, that I may behold the Sunne & not
 be cōfounded of the glorie. And because it is a cu-
 stome among *Dianas* seruants to banquet much in
 honour of our mistris, I do vse to repressle that out-
 ragious god with a more sober: and mingle water *μακραμενος διος*
 with my wine, which in taking away that which is *τινος.*
 hurtfull, doth leaue onely that which is healthfull.
 And because there hath bin the *Mandrage* a starke
 poyson growing neare vnto Vines in many coun-
 tries, I vse to giue euery one leaue to drinke thrise
 for my once. I haue read in a writer of a certaine
 Pearle, which I meane to send for shortly, called
Ametbuston, to hang at mine eare: they say it doth
 vse to repell desires. Some were vfed to receiue *Plinius lib. 25.*
 into their bodies *Amuletos* before such times as *cap. 9. li. 14. c. 2.*
 they went to banquet, and some to carrie it about *Plutarch lib. de*
 them, it will surely repell ouersight in drinking, *Audi. poetis.*
 or ouerdelight in eating. These experiences sith I *αμυβυστος.*
 haue learned first of you *Corydon*, I will rest your

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scholler still for your vertues, but no louer of anie
ones person. *Cor.* Why then my song shall be of
patience perforce, and I will still be attendant vpon
your preferment, though I meane to goe hide my
shame in my fathers woods, that once might not
haue repented mee too late, but haue releued my
true loue in time, euen with the enioying of *Ama-
ryllis*, whose ioyes nowe increased shall increase
my bad Muse to intreate of them day and night.
And nowe both you fountaines & drierie woods,
lende of the infinite soundes and innumerable bus-
shes in you, a verse for euerie budde, and a line for
euerie leafe. And you immeasurable mountaines
in heighth exprelsing my high desire in euer-li-
uing greenes, manifesting my eternall good will,
in hugenes remembring her impossiblenes of me
nowe to be embraced: in hauing but one waye to
go vp, and that verie narrowe, it foresheweth that
onely vertue must be the path that leadeth vnto
her: In being stored with Cedar trees, foretelleth
mee, that shee inclyneth to high honours: In be-
ing stored with sheepe, sayeth shee shall be riche:
In hauing a fountaine, sheweth shee hath wise-
dome: In hauing humble and lowe vallies, shew-
eth that shee hath true humilitie: In bearing the
name of *Pimplea*, assureth the beholders, that none
must presume before they be called, lest they be re-
pelled by her swaines with their hookes, and by her
maynie with their whips. You senceles creatures
receiue mee into your herd for as mute a creature,
though

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though not so brute a substance as you, till I being
well acquainted with your kinde, yeeld glorie to
my mistresse for making mee silent, as you do to
your creator for making you a subiect. Yet not si-
lent *Corydon* til I haue said my mind, once more to
moue her spirites to sing vnto my Roundilay her
mornings tune, which putting vpō with her gown
all grauitie, shee may vie to modulat to this dittie.

Corydons Hymne to the praise of *Amaryllis*.

Would mine eies were cristall fountaines

Where you might the shadow view:

Of my griefes like to these mountaines

Swelling for the losse of you.

Cares which curelesse are alas,

Helplesse, haplesse for they grow,

Cares like tares the number passe,

All the seede that loue doth sowe.

Who but could remember all,

Twinkling eies still representing

Starres, which pearce mee to the gall,

Cause they lend no lenger lighting,

And your Nectar lips alluring,

Humane sence to tast of heauen.

For no art of mans manuring,

Finer silke hath euer weauen,

Who but could remember this,

The sweet odors of your fauour:

When

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When I smeld I was in blisse,

Neuer felt I sweeter saunour.

And your harmles hart annointed,

As the custome was of Kings:

Showes your sacred soule appointed,

To be prime of earthly things.

Ending thus remember all,

Clothed in a mantle Greene,

Tis ynough I am your thrall,

Leaue to thinke what eye hath seene.

Yet the eie may not so leaue,

Though the thought do still repine:

but must gaze till death bequeath,

Eies & thoughtes vnto their shryne.

Which if Amaryllis chaunce

Hearing to make haste to see,

To life death shee may aduance,

Therefore eies & thoughtes go free.

Now *Amaryllis*, ending my mirth, beginnes my moane. Now departing from your sight, I shall be blinde, and from your presence I shall perish. Yet vouchsafe beauties wanton darling, so called for that you haue beene pleasant with my Kiddles, and learned to smile quickly of dame *Flora* your grandmother, suffer my thoughtes to be sent as suters to your honour to protest their basenes, though my bodie be absent from your sight, by reason of vnworthines. Nowe I haue fed a wanton eie, I will go feede my starued flocke: and fith greater dignitie

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ginitie is befallen *Amaryllis* then my infirmitie must thinke, of my accustomed boldnes shall not approach your presence without some present, wor-thie to gratifie so high degree. All this while *Tityrus* gathers my straying flockes to his straying thoughtes, & keepes my Kiddes from pride which would insult, sith they haue notice of *Amaryllis* suc-cesse. But let *Tityrus* my beloued Riual, beware lest that *Libyan* white one, which wanting a play-fellow, and going to *Amaryllis* fountaine to seeke her, do not fall into a phrensie for absence of his foster mother, and so strike him sodaynly with her horne. O gracious *Amaryllis*, why do you recall me your *quondam* loue, roming like the Woodoses in these groues, to view that you must flie them, and go to *Dianas* courtes? Do you hate me? No. Then you must loue mee. True. For in *Dianas* nymphes there is but two dispositions, and in a woman ther is no third thing: *Mulier aut amat, aut odit, nihil est tertium*. Then do so still. Shall I be the same in fa- uour when I come to mans state, as now being a beardlesse youth? Then destroy me presently that I may die before the cogitations of departure be- reau me of my ioyfull blisse. Behold, I cast be- fore thee twelue Queenapples, though the Gods sent down but one, all pourporting this poesie: To the fairest of twelue. I gathered them from a tree planted with thine owne hand, which makes them looke so like heauenly foode. Beholde my bitter grieft. Why hide you your face *Amaryllis*? Would

G

I were

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I were made a humming Bee to serue *Dianai* hyues,
 that so in her mount garden I might see my *Amara-
 ryllis* mounted, wearing her daily garland, knotted
 with her owne haire, to shewe how shee hates to
 weare anie other bodies. *Thyrsus*. Nowe do I
 know O loue, that thou art a plagie god. Ceres,
 some Lyonesse was thy foster mother (or else the
 Poets faine) when *Iaculus* & you ranne away from
 your owne mother. Or else you were *Astyages* sonne,
 one of the first Monarchie that was, whom when
 your mother was with childe of you, your father
 dreamed that shee bare a Vinebranch in her womb
 that would ouershadowe all *Asia*: Asking coun-
 sell of the Soothsayers what brood shee shoulde
 breed: they tolde true, such an one as would di-
 sturbe all Nations, and depolede your owne father
 from rule of himselfe. Then he gaue thee, O *Capid*
 to *Harpagus* to be ouerwhelmed with the obliuious
 waues of the Sea. But he unhappie engine of all
 mens woe, returning into a wood in vn lucky *Persia*,
 there left thee at randome, to the wide worlde.
 Then *Spacon*, which in the *Persian* language is a
 dogge, was thy Nurse, and so art thou cruell by
 his education.

Such an one is Loue, that whom a mad dogge
 byteth, he is madde presently vppon it. I burning
 with inwarde fire, seeking with outward teares to
 quench the outward apparant flame of loue, my
 teares serue to smother my heat, the smoke where-
 of is the sooner scene. So outward medicines
 shewe

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shewe there to be inwarde griefes. Faire looking like the glorious Diamond, in worth the most precious Pearle. Nymphe embrace a shepherd with your lookes, then they may kisse mee, though I not them, with the lippes of admiration. In faire lookes, are wayled with modestie sweete kisses. I will go gather a Coronet, and will weaue & infolde it with the knottes of truest loue, with greene lawrell *Apollon* scepter, which shall betoken her wisdom, and with the Myrtle faire *Venus* Poesie, which shall shewe her beautie. And with *Amaranthus Dianus* herbe, whereby bloud is stenchd, so may shee imitate the herbe, and haue remorse. Wo is mee, what *Aetna* shall I possesse. Will not *Amaryllis* heare? Then off goes my pastoral robes made of my dearest Goates cloathing, and into this *Lethe* I runne, where if I be not drowned, yet eternall forgetfulnesse shall make mee happie. Yet there the fisher *Olpis* still watching, may take mee to be the great fishe *Thynnus*, and so saue my life, and bring mee to shame againe. But I will do it, for then sure I am, that some pleasure in hope that I am dead will possesse *Amaryllis*: so shee retourning with ioy to see, I maye take her in her good mood. Allis in vaine, *Diana* calleth, and honour allureth. Lately, I asked counsell of *Agave* a Prophetesse, howe to knowe whether *Amaryllis* shoulde euer loue mee, shee taught mee to take *Telephilon* a kinde of leafe that

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Pepper beareth so called of *Amaros*, because it fore-
 sheweth loue, and to clap the leaues in the palme
 of my hand. If they yeelded a great sound, then
 surely shee should loue me greatly: if a little sound,
 then little loue. But either I was deafe being sence-
 les through loue: or else no sound at all was heard,
 and so *Agrae* the diuinatrix tolde me a true rule.
 Nowe I preferre my garlande made in sorrowfull
 hast, of which the flowers, some signifying death,
 & som mourning, but none belōging to marriage,
 do manifest, that *Amaryllis* hath no respect of
 meane men. Come gentle *Amaryllis*, I wil go fetch
 that milkewhite Goat, which hath nowe a twinne
 which you haue euer liked, & sacrifice her to your
 liking. Will you not? Then *Erithacis* rich though
 not so faire, who is an earnest suter to me shal haue
 them, because shee is delighted with my presence.
 But my right eie watteeth, tis a signe of somewhat,
 do I see her yet. O faire *Amaryllis*, be not angrie,
 though I talke idly, and speake like one distract.
 At the foote of this Pine tree, I will ende my la-
 mentations, where perhaps shee may looke backe
 and see mee; for shee is not Adamant. I would I
 could preuent her swift pace as *Hippomanes* did vn-
 to *Atalanta*, with golden Apples which *Venus* hath
 sent mee to cast before her, that shee stooping to
 golde, might be ouertaken. But gold cannot tempte
 Chastitie. I would with *Bias* make shift to obtaine
 faire *Perones*, though the Oracles said I should die
 for it, if I take the labour in taske. But shee seeketh

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not the death of a lover. I would with *Adonis* one
of mine owne facultie, for loue of *Venus* watch so
long in the woods, that the wilde bore should slay
mee for my duetic. But shee hating to be called
Venus, wil rather let me continue dead then reuiue
mee for loues sake, as *Venus* did her *Adonis*. I would
be like *Endymion* if I could, who for that he eschu-
ed all loue, and followed *Dianas* life, he fell in de-
light with perpetuall hunting in the woods. But
Amaryllis will not be *Luna* to induce me into a per-
petuall sleepe, to the intent to imbrace mee: but
will be *Luna* to the intent to flie from mee. I would
be *Iason* if shee would be *Ceres*, and vouchsafe to
sleepe with mee, then might shee be *Ceres* in deede *quasi*
quasi Ceres: but that were admirable, that by one *quasi*
bare sleepe should happen, yet might shee be *Ceres*
for shee beareth glad tydings vnto him that shall
haue her. Thus I fainting, and shee not caring,
must thinke that what is haplesse should be care-
lesse, but that will not be. Then heere will I lye and
let my flocke starue, that when the Wolfe hath ea-
ten them, he may be so good vnto mee. This shal
please *Amaryllis* rather then continuall importuni-
tie, yet departing honie of the Combe shal be my
food: yet will I eate nothing but sweete thoughts:
and the ioyce of Pieres shal be my drinke, yet will
I drinke nothing but the spring water that shee last
washed in. Where by the puritie, I shal thinke of
her sinceritie, and see my sorrowes written in the
sand. Here will I waite & haunt these plaines &
woods

The Shepherdes Starre.

Woods, looking for no companion, but the louing
birde which delighteth to behold the face of a man,
of him I will loue to behold the face of a goddesse.
Heere shal I finde none to tune vnto mee but that
ladies birde that counterfaiteth to chatter with a
small shrill voyce as they do, & faines the voice of
a Ladie, to whom I will vse to saie: O the voice of
a goddesse! And whiles *Tyrus* is with our flock in
Crotona, I will sit heere till I see *Diana* come bie, &
will bethinke mee vpon a number of *Hieroglyphiks*,
which I will compose in some order shortly, and
preferre them to *Amaryllis*. In the meane while, let
this my Roundilay end my follic.

Sith the Nymphs are thought to be happie creatures,

For that at faier Helicon a Fountaine,

Where all vse like white Rutch Inorie foreheads

Daily to sprinkle,

Sith the quire of Muses attend Diana,

Euer vse to bathe beaume thoughts refyning,

With the Siluer skinne, Cinet & Mir vsing,

For their adornment,

Sith my sacred Nymphs priuiledge abateth,

Cause Dianas grace did elect the Myrtle,

To be pride of euery branch in order

last of her handmaidens

Should then I thus line to behold enerted,

Skies with impure eyes in a fountaine harbourd,

Where Titans honor seated is as vnder

All the beholders?

Helpe

The Shepherdes Starre.

Helpe wofull Ecco, reabound relenting,
That Dianas grace on her helpe recalling,
May well heare thy voice to bewaile, reanswere
Faire Amaryllis.

Fairer in deede then Galatæa, fairest
Of Dianas troope to bewitch the wisest,
With amasing eye to abandon humors
of any Gallants.

Shee Thetis faier, Galatæa modest,
Albeit some saye in a Chrystall often,
Tis a rule, there lurketh a deadly poyson,
Tis but a false rule.

Possis simul
Thetidē & Ga-
latæam amare:
scilicet voluptatem
& gloriam, con-
tra Proverbum.

For what Use is hid in a Diamond Ring,
Where the wise beholder hath eyes refusing,
Allabasters vaines to no workeman hidden,
Gold to no Touchstone.

There bedeckes fairest Rosamond the fountaine,
Where resorts those greene Driades the watrie
Nimphs, of Oline plants recreat by Phæbus
Till they be married.

The Driades are
supposed to be
trees that haue
life and sense.

So beginning ends the report of her fame,
Whose report passing any penne's relation,
Doth entreat her loue, by reinspiration
To dull heads yeelding faer eies reflection,
Still to be present.

FINIS.